Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.—PUBLISHED AT 166 WASHINGTON-STREET.

VOL. VII. BOSTON, SATURDAY, SEPTEMBER 1, 1828. NO. 44.

ECCLESIASTICAL HISTORY.

History of Unitarianism.

After the introductory remarks contained in the two last numbers of the Register, we proceed, as we proposed, to exhibit a rapid sketch of the History of Unitarianism, subsequent to the era of the Protestant Reformation. In doing this, we shall avail ourselves of the "Historical Introduction," prefixed to Rees' translation of the Racovian Catechism, and Lindsey's "Historical View of the State of the Unitarian Doctrine." We have likewise by us the Bibliotheca Antitrinitariorum of Sandius, and Bock's History of Antitrinitarianism, the most valuable sources of information on the subject, to which we shall refer as often as occasion requires.

Revival of Unitarianism.

It is not possible to ascertain the precise date to which the revival of the doctrine of the Divine Unity ought to be referred. Long before Luther renounced the communion of the Church of Rome, and erected the standard of the Reformation in Germany, *many* individuals had declared their dissent from particular articles of its creed, and, in defiance of its authority, had formed themselves into societies for separate religious worship upon other principles and with different forms. Among the tenets which were called in question after men had thus ventured, in spite of their spiritual shackles, to think for themselves, and to bring the received opinions to the test of the Scriptures, the doctrine of the Trinity appears to have been one of the first. In several of the writings of this period, traces incidentally occur of antitrinitarian sentiments, which were regarded with deep horror, and assailed in the severest terms of reprobation, both by persons who still maintained their fidelity to the Roman Church, and by those who had begun to arraign the purity of its faith in other matters. It seems probable, however, that these censures were drawn forth by the doubts and insinuations which had in some cases been hinted, more or less obscurely, respecting this doctrine, rather than by any public renunciation of it; of which no well attested instance is recorded, until after the Reformation had made some progress.

The Anabaptists.

As far as can be recollected from the accusations of their adversaries, the persons who first openly impugned this tenet were *Anabaptists* of Germany and Holland;—a designation under which were comprised, not only those wild and infuriate visionaries who were at one time the terror of all Europe, but likewise men of high character and reputation, distinguished by their solid learning, their rational piety, and enlightened zeal for divine truth; who shared the obloquy attached to their denomination in consequence of denying to the rite of infant baptism the obligation of a Christian institution.

Martin Cellarius.

The person who is considered to have been the earliest public advocate of antitrinitarianism, is Martin Cellarius, a native of Stutgard. He was born in the year 1499, and educated at the university of Wittemberg, where he is said to have studied with singular success polite literature, philosophy, and theology, the Latin, Greek, Hebrew, Chaldee, and Syriac languages. His learning and talents secured for him the warm friendship of Luther and Melancthon, whose principles he had embraced. Being deputed to hold a public disputation with Stubner and Stork, two of the founders of the German Anabaptists, he yielded to the arguments of his acute and learned opponents, and went over to their party; but pursuing his inquiries further than they had done, relinquished, among other tenets, the doctrine of the Trinity. His defection from the Lutheran cause, and his open avowal of antitrinitarian sentiments, exposed him to various persecutions, to escape which he moved in 1536 to Basil in Switzerland, where he remained until his death in the year 1564. On his settlement in this city he took the name of Borrhaus, being a translation of his original surname into the corresponding Greek term, and was appointed professor of rhetoric and philosophy. He is mentioned by Faustus Socinus in high terms of eulogy as the friend of his uncle Lælius; and the ministers of Transylvania class him with Servetus and Erasmus, as appointed by God to convey to mankind extraordinary information concerning himself and Jesus Christ. Andrew Althamerus, who wrote a work against Cellarius, represents him as having revived the errors of Paul of Samosata, &c. and maintained that Jesus Christ was a mere human prophet.

Lewis Hetzer.

Contemporary with Cellarius was Lewis Hetzer, a Dutchman by birth, who is usually classed among the Anabaptists, but without sufficient evidence. He settled at Zurich in the year 1523. Hetzer was a man of great learning, and deeply versed in the original languages of the Scriptures, of which he exhibited undeniable proof in a German translation of the books of all the prophets, which he published, in 1527, in conjunction with John Denkius. Sandius states that in his theological sentiments he was manifestly and certainly an Arian, and represents him as having taught that the Father alone was the true God; that Christ was inferior to the Father, and of a different essence; that there were not three persons in the godhead; and that God was neither essence nor person in the sense in which those terms are commonly employed. He wrote a work against the deity of Christ, which however was never published; the manuscript having fallen into the hands of Zwinglius was suppressed. Hetzer was put to death by the magistrates of Constance in the year 1529, but historians disagree as to the cause and the manner of his punishment. Seckendorff affirms that he was burnt at the stake for his heretical opinions; but Sandius and others, concurring with this writer as to the reason of his condemnation, state, and it would seem, more correctly, that he was beheaded. But some, whose relation the learned Bock has followed, assert that he suffered on account of his licentious principles and conduct. This statement, however, which is grounded on the representation of enemies, ought to be received with much caution. At this period it was customary to implicate in the guilt of the most criminal of the Anabaptist sect all whose dissent from the popular faith caused them to be ranked under this denomination; and a denial of the supreme deity of Christ was sufficient to expose any individual, however exemplary in his morals, to the imputation of crimes the most abhorrent to his feelings. This consideration should incline us to believe with Sandius and Seckendorff, both most respectable authorities, that Hetzer's real offence was what the latter styles his blasphemies against God.

John Denkius.

With the name of Hetzer is connected that of John Denkins, who has already been noticed as associated with him in his German version of the prophetical writings. Denkius, who is mentioned as a man of extensive erudition, and a profound Hebrew scholar, was a native of Nuremberg, and for some time held the situation of rector of the school of that city. He is stated to have maintained that God was the fountain of all created things; that the Spirit or Power of God was the next in order; and afterwards the Word of God, which he had begotten of himself by the Spirit.

Hetzer and Denkius are represented as holding the first rank among the antitrinitarians of this age in Germany and Switzerland; and it is said that their fame, having spread into Italy, had the effect of bringing over to their opinions many individuals in that country.

John Campanus.

The next name that occurs in this connexion is that of John Campanus, supposed to have been a native of Juliers. He settled at Wittemberg in 1523, where he is charged with having clandestinely promulgated his opinions. Sandius states him to have been an Arian. He wrote a work on the Trinity, wherein he maintained that the Son was begotten of the substance of the Father, before the world was created; that there was a time when he had no existence; and consequently that he was inferior to the Father, who employed him as his minister in the creation of the world, and in other affairs; and that the Spirit was not a divine Person, but meant the nature and operations of the Father and the Son. He is supposed to have died about 1530, previously to which he suffered some persecution for his opinions.

Adam Pastor.

Another antitrinitarian of this period was Adam Pastor, a man of great learning, who had previously borne the name of Rudolphus Martin. He belonged to the Anabaptists of Frisia, from whose society he was excluded about 1546, on account of his sentiments concerning the Trinity, having before held a public disputation on this subject at Goch, in the duchy of Cleves, with Theodore Philips and Menon Simonis. He maintained that the Father alone was the true God; that the Son had existed before the world, but was not co-eternal with the Father, nor yet omnipotent, nor consubstantial with the Father, nor equal to him, but was one with him in will; and that the Holy Spirit was the power or operating energy of God.

Claudius Allobrex.

About the year 1530, a person of the name of Claudius, called, from the province wherein he was chiefly known to the public, Claudius Allobrex, caused considerable sensation by the dissemination of antitrinitarian sentiments in Switzerland and some adjacent districts. He denied that there were three persons in the divine essence, and maintained that the Father was greater than the Son, and was the only true God. He affirmed that the Scriptures were corrupted, especially the beginning of John's gospel, which, he contended, ought to be read *In principio erat verbum, et verbum illud erat Dei.*

Michael Servetus.

The next name that occurs is that of the Martyr Servetus. A relation of his tragical fate may be found in pages 61 and 65, of the present volume of the Register.

MISCELLANY.

Fuller's Holy State.

A friend of ours having recently got possession of a copy of this curious old work, proposes to enrich our columns with occasional extracts. Fuller was a distinguished divine of the Church of England; was born in 1608, and died in 1661. He possessed strong powers of mind, vast learning, and an inexhaustible fund of wit and pleasantry. His style is quaint and peculiar, but no one, we think, would wish to alter it.—The "Holy State" is now very rare; the edition before us was printed in 1648. The following is his description of

The Faithfull Minister.

He endeavors to get the generall love and good will of his parish. This he doth, not so much to make a benefit of them, as a benefit for them; that his ministry may be more effectuall: otherwise, he may preach his own heart out, before he preacheth any thing into theirs. The good conceit of a physician is half a cure; and his practice will scarce be happy, where his person is hated. Yet he humors them not in his doctrine to get their love; for such a spanniel is worse than a dumbe dog. He shall sooner get their good will by walking uprightly, than by crouching and creeping. If pious living and painfull laboring in his calling will not win their affections, he counts it gain to lose them. As for those which causelessly hate him, he pities and prayes for them; and such there will be. I should suspect his preaching had no salt in it, if no galled horse did wince.

He is strict in ordering his conversation. As for those who clense blurres with blotted fingers, they make it the worse. It was said of one, who preached very well and lived very ill, 'That when he was, out of the pulpit, it was pity he should ever go into it; and when he was in the pulpit, it was pity he should ever come out of it.' But our minister lives sermons. And yet I deny not but dissolute men, like unskilful horsemen, which open a gate on the wrong side, may by the virtue of their office open heaven for others, and shut themselves out.

His behavior towards his people is grave and courteous. Not too austere and retired; which is laid to the charge of good Mr. Hooper the martyr, that his rigidnesse frighted people from consulting with him. [illegible] men; whereas over reservednesse makes the brightest virtue burn dimme. Especially he detesteth affected gravity, (which is rather on men than in them,) whereby some belie their register book, antedate their age to seem farre older than they are, and plait and set their brows in an affected sadnesse. Whereas St. Anthony the monk might have been known among hundreds of his order by his cheerfull face; he having ever (though a most mortified man) a merry countenance.

He will not offer to God of that which costs him nothing; but takes pains beforehand for his sermons. Demosthenes never made any oration on the sudden; yea being called upon he never rose up to speak, except he had well studied the matter; and he was wont to say, that he showed how he honoured and reverenced the people of Athens, because he was carefull what he spake unto them. Indeed, if our minister be surprised with a sudden occasion, he counts himself rather to be excused than commended, if premeditating onely the bones of his sermons, he clothes it with flesh extempore. As for those, whose long custom hath made preaching their nature, that they can discourse sermons without study, he accounts their examples rather to be admired than imitated.

Having brought his sermon into his head, he labours to bring it into his heart, before he preaches it to his people. Surely that preaching which comes from the soul, most works on the soul. Some have questioned ventriloquie, when men strangely speak out of their bellies, whether it can be done lawfully or no: might I coin the word cordiloquie, when men draw the doctrines out of their hearts, sure all would count this lawful and commendable.

He chiefly reproves the reigning sins of the time and place he lives in. We may observe, that our Saviour never inveighed against idolatry, usury, Sabbath breaking, among the Jews; not that these were not sins, but that they were not practised so much in that age, wherein wickednesse was spun with a finer thred; and therefore Christ principally bent the drift of his preaching against spirituall pride, hypocrisie, and traditions, then predominant amongst the people. Also our minister confuteth no old heresies, which time hath confuted; nor troubles his auditory with such strange hideous cases of conscience, that it is more hard to find the case than the resolution. In publick reproving of sinne, he ever whips the vice and spares the person.

He doth not onely move the bread of life, and toss it up and down in generalities, but also breaks it into particular directions.—Drawing it down to cases of conscience; that a man may be warranted in his particular actions, whether they be lawfull or not. And he teacheth people their lawfull liberty as well as their restraints and prohibitions.

His similes and illustrations are always familiar, never contemptible. Indeed reasons are the pillars of the fabrick of a sermon, but similitudes are the windows which give the best lights. He avoids such stories, whose mention may suggest bad thoughts to the auditours; and will not use a light comparison to make thereof a grave application, for fear least his poyson go further than his antidote.

He provideth not only wholesome, but plentifull food for his people. Almost incredible was the painfulnesse of Baronius, the compiler of the voluminous aunals of the church, who, for thirty years together, preached three or four times a week to the people. As for our minister, he preferreth rather to entertain his people with wholesome cold meat, which was on the table before, than with that, which is hot from the spit, raw and half roasted. Yet, in repetition of the same sermon, every edition hath a new addition; if not of new matter, of new affections. 'Of whom (saith St. Paul) we have told you often, and now we tell you weeping.'

He makes not that wearisome, which should ever be welcome. Wherefore his sermons are of an ordinary length, except on an extraordinary occasion. What a gift had John Halsebach, professour at Vienna, in tediousnesse! who, being to expound the prophet Esay to his auditours, read twenty-one years on the first chapter, and yet finished it not.

He counts the success of his ministry the greatest preferment. Yet herein hath God humbled many painful pastours, in making them to be clouds to rain, not over Arabia the happy, but over the stonie or desert: so that they may complain with the herdsman in the poet:

'Heu mihi, quam pingui macer est mihi taurus in arvo!'

My starveling bull,
Ah woe is me,
In pasture full,
How lean is he?

Yet such pastours may comfort themselves, that great is their reward with God in heaven, who measures it not by their successe, but endeavours. Besides, though they see not, their people may feel benefit by their ministry. Yea, the preaching of the word in some places is like the planting ed for twenty years together profit is receivwards. And grant that God honours thee not to build his temple in thy parish, yet thou maist with David provide metall and materialls for Solomon thy successour to build it with.

To sick folks he comes sometimes before he is sent for, as counting his vocation a sufficient calling. None of his flock shall want the extreme unction of prayer and counsell. Against the communion especially he endeavours that Janus his temple be shut in the whole parish, and that all be made friends.

He is moderate in his tenets and opinions. Not that he gilds over lukewarmnesse in matters of moment, with the title of discretion; but withall he is carefull not to entitle violence in indifferent and inconcerning matters to be zeal. Indeed men of extraordinary tallnesse (though otherwise little deserving) are made porters to lords: and those of unusuall littlenesse are made ladies' dwarfs; whilst men of moderate statue may want masters. Thus, many notorious for extremities may find favourers to prefer them, whilst moderate men in the middle truth may want any to advance them.

He is sociable and willing to do any courtesie for his neighbour ministers. He willingly communicates his knowledge unto them. Surely the gifts and graces of Christians lay in common, till base envy made the first enclosure. He neither slighteth his inferiours; nor repineth at those who in parts and credit are above him. He loveth the company of his neighbour ministers.—Sure as ambergreece is nothing so sweet in itself, as when it is compounded with other things; so both godly and learned men are gainers by communicating themselves to their neighbours.

He is carefull in the discreet ordering of his own family. A good minister and a good father may well agree together. When a certain Frenchman came to visit Melancthon, he found him in his stove with one hand dandling his child, and in the other hand holding a book and reading it. Our minister also is as hospitable as his estate will permit, and makes every almes two by his cheerfull giving it. He loveth also to live in a well-repaired house, that he may serve God therein more cheerfully. A Clergieman who built his house from the ground wrote in it this counsell to his successour,

If thou dost find an house built to thy mind
Without thy cost,
Serve thou the more God and the poore;
My labour is not lost.

Lying on his deathbed he bequeaths to each of his parishioners his precepts and example for a legacie: and they in requitall erect every one a monument for him in their hearts. He is so farre from that base jealousie that his memory should be outshined by a brighter successour, and from that wicked desire that his people may find his worth by the worthlesnesse of him that succeeds, that he doth heartily pray to God to provide them a better pastour after his decease. As for outward estate he commonly lives in too bare pasture to die fat: It is well if he hath gathered any flesh, being more in blessing than bulk.

Repentance, Faith, and Obedience.

The following is the first part of a very interesting letter written to a young friend, by the late Nathaniel Appleton Haven. We copy it from the volume of his 'Remains.'

Portsmouth, March 18, 1826.

My Dear ——,

So far from wondering or being displeased at your anxiety, I am glad to find your attention excited. I am far more solicitous, that you should be a Christian, than that your name should be enrolled in this or that particular sect. The only caution which I wish to give you at present, is, *to avoid all metaphysical theology.*

The Gospel was first preached to the poor; it must be, therefore, in its essentials, such as the poor can understand, without the refined reasonings of scholastic logic. Go then to the Bible, and place yourself, in imagination, at the feet of Jesus Christ. Listen to his instructions, and endeavour to understand them in the sense in which he gave them. Whatever he states as *fact*, receive as *fact*, without addition or limitation. Whatever directions he gives are to be implicitly followed; but still without increasing or diminishing them. Half of the errors and bitter animosities of religious sects, have arisen from the attempts of vain or subtle men to engraft their own system of philosophy upon the religion of Jesus Christ. At the same time pray to God fervently, constantly, to be led into the truth; and while you endeavour seriously, calmly, and in the exercise of your best faculties, to examine the question, you may feel a happy conviction, that whatever your ultimate opinions may be, you will be preserved from any *fatal* error. * * * *

The christian religion may be said to commence with the baptism of John. In Acts xviii. 25., Apollos is said to be "instructed in the way of the Lord, and, being fervent in the spirit, he spake and taught diligently [illegible] baptism of John." And in the next chapter, certain persons are spoken of as "disciples," who were baptized only "unto John's baptism." In Mark i. 1., the preaching of John is called "the beginning of the gospel of Jesus," &c. Now what was this preaching?—"*Repent*, ye, for the kingdom of heaven is at hand." "Bring forth fruits meet for repentance." "John did baptize in the wilderness, and preach the baptism of *repentance for the remission of sins.*" When those who heard him, inquired, "What shall we do then?" he prescribes kindness and charity, to the common people; justice, to the tax-gatherers; a peaceful deportment and habits of contentment and subordination, to the soldiers. That is, he directs each class to practise particularly those virtues, which they were most frequently disposed to violate or neglect.

I infer from these passages, first, that all men *need* repentance; secondly, that they are able to repent; thirdly, that repentance for sin can be proved only by the practice of the opposite virtues; fourthly, that before the manifestation of Jesus Christ, repentance, thus proved, was sufficient to obtain *the remission of sins.* I do not say, that repentance ever *deserves* the remission of sins; but that by the mercy of God it was so appointed.

Let us see if our Saviour made any alteration in these doctrines. "Jesus began to preach, and to say, *Repent;* for the kingdom of heaven is at hand." Matt. iv. 17. He uses, you perceive, the very words of John, and gives the same reason for repentance, namely, that *the reign of the heavens* (as it is literally) had drawn near. There was to be a revolution in the moral character and condition of men; a revolution that had not then commenced, but was only at hand; and a necessary preparation for this, was *repentance.* As John directed his followers to bring forth fruits meet for repentance, our Saviour, immediately after preaching repentance, delivered the Sermon on the Mount, in which he describes the character of those who are truly happy, and enjoins the practice of piety and of a pure and exalted morality. In other words, like John, he commands his followers to "bring forth fruits meet for repentance." But he says nothing of that doctrine, which, according to modern opinions, lies at the foundation of all religion,—the total corruption of man's nature. He treats them as actually sinners, but as sinners by their own fault, and of their own will, and as morally capable of performing the conditions upon which the favor of God depended. "Ask, and it shall be given you." The gift, then, depends upon the asking. "If ye forgive men their trespasses, your heavenly Father *will* also forgive you;" "With what measure ye mete, it shall be measured to you again;" and twenty other passages in the discourse,

of the same purport. I do not know how these passages may strike your mind, but to me they seem conclusive as to this fact, that men have morally the *power* of doing the will of God. When the Saviour of men commands me to "ask" and, as an encouragement to perform the duty, promises, that if I ask, I shall receive, I cannot for a moment doubt, that I have the power to ask, and that my reception of the gift *depends* upon my first asking. It concerns me as little to know whether the spirit of God first induces me to ask, or cooperates with me in asking, as to know whether the power of God is immediately exerted, or cooperates with something else, in giving physical ability to raise my arm. It is enough for me, that I can raise my arm, without inquiring into the precise connexion between matter and mind; and it is enough for me that I *can* ask, and that *when* I ask, I *shall* receive, without knowing the precise mode in which the effect is produced.

In process of time, after our Saviour had openly manifested himself to the world, one other condition of salvation was added to the two former, of repentance and good works; namely, a belief in Jesus Christ as the Son of God. The tenor of the Scriptures, which I have carefully examined for this purpose, leads me to believe, that the true meaning of this proposition is the following, —that Jesus Christ was the chosen messenger of God, and a person of exalted dignity; that God so spake by him, that the commands he gave, the promises he made, and the threatenings he denounced, are to be received implicitly as the commands, threatenings, and promises of God. Here, then, we have the whole of christian duty resolved into *repentance, faith,* and *obedience.* I find nothing in the Scriptures required beyond these, and the question now is, What is *necessary* for repentance, faith, and obedience?

When John the Baptist, and our Saviour, exhorted men to "repent," what did they consider necessary previous to repentance? Nothing. They appealed to that sense of guilt which each of their hearers carried in his own bosom; and they merely called attention to it. The substance of their preaching was,—"There is a great moral change about to take place in the world, the kingdom of heaven is at hand; repent, and take your part in this change; form a new plan of life, practise virtues of the most sublime character, and thus bring forth fruits meet for repentance." As to faith, it is simply belief upon testimony. It is the natural consequence of evidence, when examined, and duly considered. But, as a man may refuse to hear testimony, or to weigh it when heard, faith is in some measure voluntary, and therefore has a moral quality. Hence the *command* to *believe*, and the *merit* (I use the word for want of a better) ascribed to faith, in the Scriptures. When the Apostles went forth to preach, they asserted certain facts and produced the proof God raised up, whereof *we all are witnesses.*" And a man, who believes the facts stated in the Scriptures upon the testimony there given, and dwells upon those facts until he feels their infinite importance, *does* believe, that Jesus Christ is the Son of God, in the scriptural meaning of the terms. To prevent misunderstanding, it should be added, that faith is often used for the whole of christian duty, as both repentance and obedience will be the natural consequences of belief in the instructions of Jesus Christ. As to obedience, we have already seen what was commanded in the Sermon on the Mount; every sentence of which implies a moral ability to perform the command. And not a word is said of any thing being necessary previous thereto, or of any particular manner in which obedience is to be paid.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 1, 1828.

Evangelical Missionary Society.

The Massachusetts Evangelical Missionary Society, held its semi-annual meeting in Watertown, on Wednesday, Oct. 29, when an appropriate and excellent discourse, was preached by Rev. Mr. Whitman of Waltham, from Phil. iv. 17. "Not because I desire a gift; but I desire fruit that may abound to your account."

In appealing to the audience, in behalf of the Society, on whose account they had assembled, the preacher explained to whose care the fruits of their charity, would be entrusted; to whose benefit they would be applied; and the reason for soliciting their aid. Many interesting and important facts were stated respecting the origin, design, past success and present operations of the Evangelical Missionary Society. It appeared, that its aim had been to maintain the institutions of the gospel, in the infant settlements in this state and in Maine; and to assist parishes to support a stated ministry, where they were unable to bear the whole burden themselves.

We will not pretend to give an abstract of the discourse, but we may be permitted to express our pleasure at the skill, with which Mr. Whitman compressed so much valuable information, into so narrow a compass, and the "plainness of speech," with which such convincing statements, were made directly to the understandings and hearts of his hearers. He certainly succeeded in combining that brevity which is "the soul of wit," with that pertinency of application, which is the excellence of a charity sermon.

As we have, unawares, begun to praise, we will not stop, without speaking of the taste and talent displayed by the musical choir on this occasion. The performances, though elaborate were chaste, intelligible and affecting; and free from that parade of scientific execution, which too often mars our devotion, morethan it helps our charity, at anniversary celebrations.

We know not that we should regret that the funds of the Society, are inadequate to meet the increasing claims on their aid; since this fact indicates the desire of our community, in distant and thinly settled parts, to avail itself of the advantages of a truly evangelical ministry. It is understood that the Society assumes no sectarian ground, but affords its assistance, to all parishes, who hold to the old-fashioned principles of Congregationalism,—the liberty of free inquiry, private judgment, and general charity. Such parishes, tired of the shackles of the exclusive system, are springing up, in every quarter, and request the aid of liberal Christians to protect them in their infancy. We trust their claims will be recognized by our charitable citizens, and that they will not suffer this society, to withhold its assistance, through the want of ample means.

Plymouth County Peace Society.

We learn with pleasure that the friends of peace are making an effort to establish a society promotive of their views, in the "Old Colony." We most heartily wish them all success. The proposition is accordant with the most elevated views. Whatever some may think of the policy and probable influence of these associations, all must admit, that, in their design, Peace Societies are in the highest degree magnanimous and philanthropic. For ourselves, we wish indeed to see them as numerous as our churches; for then we might hope that we had no churches, which did not belong in spirit, to the *sect of peace.*

A circular has been issued by the Hingham Peace Society, and addressed to the several clergymen of the different towns in Plymouth county, and also to other gentlemen of standing and influence, proposing that a meeting be held in a central part of the county,* for the purpose of devising measures to promote the cause of peace, and, if deemed expedient, to form a county

From the circular to which we have alluded, we give the following extracts.

"We have found the many peace pamphlets, addresses, &c. which are sent for our yearly subscription, doubly and trebly repay us; for they breathe the purest spirit of Christian benevolence: are admirably fitted for families, schools, and libraries. No party in politics, or sect in religion, is once recognized. Their object is higher —they aim constantly at making *offensive* wars, of every description, unpopular. They would persuade all men to lay aside those passions whence come wars and fightings, and to unite as devout followers of the Prince of Peace. They illustrate the great principles of humanity, sympathy, good will and benevolence, by recurrence to history, biography, science, arts, customs, &c. In short, their chief purpose is, to persuade men *to love one another.* But we do not wish you to rely on our estimate of these valuable publications;—we earnestly recommend your careful examination of any of them, (especially the "Solemn Review of War," they will plead their own cause as it should be pleaded. When you have found that the sole purpose of these pamphlets is to engage Christians to fulfil the second great command of loving each other, *then* you will understand exactly our object in soliciting you to unite in a County Peace Society. We are anxious that conciliatory, pacific and Christian principles and feelings should more and more prevail,—that we may have one more resemblance, though faint, of our great example. We think you will not refuse us your hearty co-operation in a work like this; a work accordant with the commands of God, with the mission of Christ, with the wishes of every good minister, with the efforts of every philanthropist and with the prayers of every pious bosom.

You need not, that we should speak of the barbarous origin of war, of its crimes and calamities, or of its incompatibility with our religion; nor is it necessary to detail the reasons which have led the best men in our land to form and patronize peace societies, or to enumerate the many favorable circumstances in our country, and our quietness, to induce you to unite in this philanthropic plan. We are persuaded that every disciple of our Redeemer will pray for us, that we may be successful in promoting 'peace on earth and good will towards men.'

We solicit your aid in this work of love; that we may, by united efforts, do something to abate the homage which is paid to military prowess; and above all, forgetting every diversity of opinion in politics and religion, may do much in pouring upon the rising waves of passion, the oil of Christian kindness."

* At Bosworth's tavern, Halifax, on the 10th of Nov. inst.

Damnation of Infants.

The theology of the West seems to be at variance with that of our own region, in relation to the moral condition and prospects of infants. *Here* we are charged with foul slander and are bidden to go learn the ninth commandment, if we even intimate that any man or sect believes or teaches the doctrine of infant damnation.* But this is far from being the spirit and feeling in some parts of the West, as will appear in the following paragraph from the Western Recorder of the 21st ult. an Orthodox paper published at Utica, N. Y.

"*The Infantile Character.* Some attention to the developement of native depravity in infants, seems indispensable to the cultivation of a spirit of prayer for their conversion and sanctification. "Aaron"† has placed this topic, to-day, in a clear point of light. Words would fail to tell its importance, for it must be remembered that no inconsiderable portion of the human race DIE in infancy,"

* Spirit of the Pilgrims.
† The signature of a correspondent.

Sandwich Islands Missions.

In a late number of the New-York Observer we find a copy of a letter from a Sandwich Islander, which closes with the following paragraph.

"Great love to you all in the Lord. By the Father, Son, and Holy Ghost, we must be saved."

We doubt not that the morality inculcated by the missionaries is good and salutary, and that the manners and characters of the natives are in many cases—perhaps generally, much improved. We regret that we cannot think and say the same of the theology inculcated by the missionaries. The Trinity and its kindred doctrines are urged upon the people as essential parts of their new religion; and our readers will judge, from the short paragraph quoted above, how imperfect and confused must be the conceptions of God, which the natives derive from such instructions.

Agency of Fallen Spirits.

A work has just issued from the press with the following title, "Letters to the Rev. W. E. Channing, D. D. on the existence and agency of Fallen Spirits. By Canonicus.

We know no particular reason for its being addressed to Dr. Channing, unless it be to give notoriety and call attention to the book, by associating with its title, a distinguished name.

We have not yet perused the work, and are not prepared to express any opinion of [illegible] merits of the question discussed, are we prepared to speak.

Our principal purpose in introducing the subject now, is, to notice the fact of the publication of such a work,—and to quote some sentiments of the editor of the Boston Recorder, on the subject. We give them, without comment, for the consideration of our readers. They are, as follows:—

"Satan and his legions of fallen spirits have ruled this revolted world from the beginning, *by deception.* By the same means they have corrupted the faith of the gospel, and introduced myriads of heresies and delusions; insomuch that, if it had been possible, they would have deceived the very elect. But their strong holds are most impregnable, and their influence most unbounded, when they not only hide their nets and snares by which they lie in wait to deceive, but also make men disbelieve the very existence of their destroyers. Why should men be vigilant and resist adversaries, that exist only in the disordered fancy of enthusiasts?—This delusion has taken fast hold of all the ranks of Unitarianism, whether ranged under the banners of Liberal Christians, Rational Unbelievers, Universalists, Hicksites, or any other acknowledged class. In their creed, devils are the wicked passions of men and Satan is but the personified principle of evil. —And we cannot forbear to express our conviction, that experimental Christians also have become far too heedless of the machinations of Apollyon. The work before us, therefore, is seasonable; and strikes at the root of a serious and alarming heresy."

The Jews.

This interesting and wonderful people still cling to the early faith and customs of their nation with a tenacity which nothing can overcome. To those unacquainted with their customs, and the ceremonies of their worship, the following account, from the Palladium, of their mode of nociting the commencement of their year, may be intertetesting.

"*Jew's New Year.* On Monday evening, Sept. 8th, the Jewish year 5589 was ushered in at Liverpool by the Israelites. At sunset the people assembled in their synagogue, when the usual prayers were read; the congregation remained until between eight and nine o'clock. On Tuesday, their new year's day for the present year, they again assembled at half-past five o'clock in the morning, to celebrate the Feast of Trumpets, in commemoration of Abraham's offering up his son, as stated in the book of Numbers. At ten o'clock the Trumpets were sounded, which announced the commencement of the year, and those who thought proper left the synagogue; but many of them remained until one o'clock.—They met again at sun-set the same day, and also on Wednesday at the same hours, when the observance of those rites terminated. No food is allowed to be taken till the sounding of the trumpets in either day."

The Bible in India.

In the last Report of the Calcutta Auxiliary Bible Society, we are favored with some interesting and important statements in relation to the circulation of the Scriptures in India. It is stated, in the first place, that the people are not forbidden to read the Bible. We are informed that in the *Bengalee* no less than five editions have been published; and that in the *Sancrit, Hindoo, Mahratta* and *Orissa Versions,* whole editions have been exhausted. Nearly a whole edition printed in the language of the *Sikhs* has been received by that nation.

From Hurdwar and Allahabad, places of occasional public resort, many copies of the Scriptures have been circulated. And we are told that the copies thus circulated elicit inquiries from year to year, and that a desire to obtain the Scriptures is evidently increasing. We are told that at Benares, several natives and among them some even of the Brahmins, have been deeply impressed with the truths which our Scriptures contain, and have relinquished Idolatry, and given up caste.

English Periodicals.

At the moment of putting our paper to press we received our files of English periodicals. We have not time to examine them sufficiently to speak even generally of their contents. We make however some short extracts from the critical notices, in the Monthly Repository, of some of the Tracts of the Unitarian Association, and some recently published American Sermons.

The tracts noticed are the following:

"On some corruptions of Scripture,"
"On Tests of True Religion,"
"The Apostle Paul a Unitarian,"
"Objections to Unitarian Christianity considered."
"A serious and Friendly Address to every one who is halting between Two Opinions and is willing to have his Doubts, Fears, and Suspicions removed."

On these the Editor remarks generally;—

"These are Tracts published for the American Unitarian Association, and appear to us well calculated to diffuse correct information, and to remove many of the prejudices with which our system is regarded.

[illegible] ruptions of Scripture," conveys in plain, familiar conversation, the result of correct criticism in reference to the different passages of Scripture as relating to the Unitarian controversy, which are affected by Griesbach's emendations."

"The tract on "The Tests of True Religion," is, in the main, excellent. Acute and valuable remarks are offered to shew, that true religion is not necessarily evinced by its *seriousness,* (since a false religion may be serious too,) by *great* and *unusual feeling,* by a zeal about the *ritual observances* of piety, or by extraordinary *sacrifices* and *enterprises* in religion."

The title of the next pamphlet "The Apostle Paul a Unitarian," had been previously adopted by an English writer. The line of argument is satisfactorily pursued, first, through the *preaching* of that Apostle, as found in the book of Acts, and again through his Epistles. The Epistle to the Hebrews, of which "there is not sufficient evidence that Paul was the author," is separately examined, and a similar result is obtained that the writer was a Unitarian.

"Of the two smaller tracts which are placed last in our series, one contains a very judicious examination of the objections to Unitarian Christianity, and repels them in an ingenious manner and with an excellent spirit. The last which it notices is, 'that our views give no consolation in sickness and death.' Of this objection, our own pages are continually affording the most ample refutation."

"The last 'A Serious and Friendly Address,' is no less excellent than the preceding. Its style is singularly affectionate.—It conveys important information in a pleasing manner, and cannot fail always to conciliate and often to convince."

Among the critical notices here alluded to, several extracts are made with expressions of approbation, from Mr. Dewey's Sermons on the "Original Use of the Epistles of the New-Testament," &c.

Of Mr. Whitman's "Discourse on Regeneration," the Repository says.

"This is an intelligent, practical, and rational discourse, on the changes which the Christian religion is designed to produce in the minds of men."

Dedication at Quincy. We understand that the Dedication of the new stone Congregational Church, in Quincy, will take place on Wednesday the 12th instant. Services will commence at eleven o'clock.

Dedication at Philadelphia. The new church lately erected by the Unitarian Society in Philadelphia, of which the Rev. Mr. Furness is minister, will be dedicated on Wednesday next.

Installation. It appears by the following scrap from the National Gazette of the 25th ult. that Rev. Dr. Skinner, lately minister of the Pine-st. church, of this city has been re-settled in Philadelphia, over the Society of which he was formerly the minister.

"*Notice.* The Rev. Thos. H. Skinner, D. D. will be installed the Pastor of the 5th Presbyterian Church, on Sabbath evening, October 26th. Services to commence at 7 o'clock."

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Norfolk County Bible Society.

Mr. Reed,—

By an article in your paper of last week, it appears that the sensibility of a writer, who adopted the signature of "Norfolk," is highly excited in consequence of the proceedings of the Executive Committee of the "Norfolk County Bible Society." He states that a part of the Bibles and Testaments, which have been circulated by their order contained *notes* or *comments,* contrary to the provision of the second article of the Constitution of said Society. The fact is not denied; and the Committee *one* and *all,* will answer for it to the Society, and may give their reasons to the public *at a proper season.* But in the mean time the good people of Norfolk County will not, it is presumed, be rash in pronouncing judgment in the case, nor hastily *impeach the motives,* which have governed the conduct of the Committee. And lest any, who may have received a Bible or Testament through the hands of the Committee or their agents, should misapprehend the nature of these objectionable notes or comments, and consider the evil greater, than it really is, they are requested to examine their copies, where they will see that, if any notes or comments are to be found, they are not of a novel character, but titles prefixed to chapters similar to those, which have been contained in almost every edition of the Bible and Testament issued since the translation now in common use was first published. The Unitarian member of the Committee, while he gratefully acknowledges the kindness of "Norfolk" in laying the whole load of guilt on *Orthodox shoulders,* yet considers such an expression of it unauthorized. He loves not Orthodoxy nor Orthodox manœuvres generally. But he is not, and hopes never to be, willing to sacrifice truth and candor at the shrine of any party.

For the Christian Register.

Mr. Editor,—

A friend in conversation with me recently, took occasion to make some severe strictures on that body of Christians who believe in the Unity of the Godhead. He contended that God the Father, and Christ the Saviour, were one and the same being, and that to believe otherwise was nothing less than downright infidelity. Being a seeker after truth, and knowing little of doctrines taught by men, I determined to search the word of God with a mind open to conviction, and unbiased by sectarian views. This I have done, but have not discovered any proof to convince me that "the Son of Man" was very God. It is true, there are isolated texts of Scripture which if read without reference to the context, seem to give support to the doctrine of the Trinity; but when read in connexion with the *whole* chapter and interpreted according to the obvious meaning of the *whole language* of the chapter, the arguments they afford in support of the trinity, are rendered null and void. To my apprehension the Scriptures furnish no valid proofs that Jesus Christ is very God. On the contrary, they do furnish abundant evidence that the Saviour of Men, and the Father of Spirits are two distinct beings; and that the former is subordinate to, and dependent on, the latter. It appears to have been an object of deep solicitude with Jesus, to impress these truths upon the minds of his disciples. In all his conversations with them, this desire seemed to predominate. He was constantly directing them to *him by whom he was sent,* as the object of our chief gratitude, and as the sole object of prayer. And never did a suitable moment occur which he did not improve to acknowledge his dependence on his *Father* in *Heaven.* When James and John came to him and said "grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory," his reply was "to sit on my right hand and on my left hand, *is not mine to give;* but it shall be given to them for whom it is prepared"—Mark x. 37, 40. When he prophesied the destruction of Jerusalem, and it was asked of him "when shall these things be?" he acknowledged that the precise hour in which that event was to take place had not been revealed to him. "But of that day and *that* hour knoweth no man, no not the angels which are in heaven, *neither the Son,* but the Father."—Mark xiii. 4, 32. If Christ was God, could he have been ignorant of the hour in which his own resolves were to be put into execution? When the Jews inquired of him who he was? his language was plain and unequivocal. Not a sentence of his recorded conversations with them, if read in connexion with the whole chapter, is susceptible of a construction contrary to the doctrine of the Unity. Listen to the testimony of the sacred volume on this point. When Jesus healed the man who had been lying with an infirmity thirty eight years, the Jews persecuted him "and sought to slay him because he had done these things on the Sabbath day." The Saviour's reply to their menaces was, "*my Father* worketh hitherto, and *I* work." The Jews were now still more exasperated not only because he had justified himself in doing a deed of mercy on the Sabbath day,

but because he said "that God was *his Father* making himself equal with God." To convince them that he did not pretend to an *equality* with God, he said to them "The *Son* can do nothing of himself, but what he seeth the *Father* do." "Verily, verily, I say unto *you*, he that heareth my word, *and believeth on him that sent me*, hath everlasting life." "For as the Father hath life in himself, so hath he given to the *Son* to have life in himself; and hath *given* him authority to execute judgment also, *because he is the Son of Man*." I can of mine own self do nothing; as I hear I judge; and my judgment is just, because I seek not mine own will, but *the will of the Father which hath sent me*. If I bear witness of myself, my witness *is not true*. There is *another* that bear*eth witness* of *me*, and I know the *witness* he witnesseth of me is true." "The same works that I do bear witness of me that the *Father* hath sent me." John v. 19, 21, 26, 27, 30, 31, 32, 36. At a certain time Jesus asked his disciples this question: "Whom say ye that I am?" Simon Peter immediately answered, "Thou art Christ, the Son *of the living God*."—What said the Saviour to this reply? Did he rebuke Peter, and tell him he had mistaken his character? that he was not only Christ the Saviour, but God the Father also? No: Rejoiced that his disciples, possessed a true understanding of his nature, he exclaimed, in language of loving kindness, "*Blessed art thou Simon Barjona: flesh and blood hath not revealed it unto thee, but* MY FATHER *which is in Heaven*." Matthew xvi. 16, 17. When he appeared to his disciples after his Resurrection, he said unto them, "All power is *given* unto me in heaven and in earth. Go ye therefore and teach all nations," &c. If power was *given* him, from whom did he *receive it* but from a superior being? Once more. Hear the testimony of the Martyr Stephen.—"But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the Glory of God, *and Jesus standing on the right hand of God*. And said, behold I see the heavens opened, and, the SON OF MAN *standing on the right hand of God*." —Acts vii. 55, 56. What language can be stronger or more explicit? I greatly fear that those persons who so loudly exclaim against the doctrine of the Unity, have not studied the Sacred Scriptures with hearts uncontaminated by Sectarianism. Hereafter let those who are foremost in denouncing this doctrine, ponder well on Peter's declaration, and the Saviour's benediction, which it elicited. E. M. S.

OBITUARY.

DIED, In this city, on the 24th ult., John Robinson Bradford, aged 15, youngest son of Alden Bradford, Esq. and a member of the Freshman class at Harvard University.

We dwell with feelings of sorrow and regret upon the memory of this beloved member of our youthful associations, whose bright hopes having been thus suddenly blasted in the bud of promise by the hand of death. All who have been acquainted with his youth, have perceived and borne witness to his lively talents, and quickness of perception, which seemed only to need time and cultivation to make them conspicuous. He was distinguished for diligence and attention, as a scholar—truth and firmness as a member of society, and as a classmate, for that agreeable and enlivening cheerfulness, which adds a charm to friendship. These qualities, together with a modest condescension, naturally drew towards him the affections of his classmates. During the time in which he was preparing for his collegiate course of life, (which was at the Latin School in Boston,) a quick understanding, joined to a tenacious memory, rendered him distinguished among his fellows; and the liveliness of his conversation gained greatly upon the hearts of those around him. But the secret stings of sorrow lurked beneath what was without so fair; the hand of death had aimed the fatal blow, and the grave has now prematurely closed over its devoted victim. We are oppressed with the melancholy consciousness of our loss, and with the conviction in how brief a space a cloud may be cast over our brightest hopes. Tears cannot indeed check the hand of death; yet nature prompts us to bestow all that is in our power, a grateful tribute to his memory; and we are solaced not only by the conviction that he rests undisturbed by the cares and disappointments of life, but by the firm trust that new sources of improvement and happiness are now continually opening before him. *The Freshman Class of Harvard University.*

LITERARY.

The generous sum of $10,000 has lately been given to the college at Charleston, S. C. by Elias Horry, Esq. of that city.

Since May last, subscriptions to the amount of *eleven thousand* dollars have been collected by the Rev. Dr. Meade, for the Theological Seminary at Alexandria.

Literary and Scientific Mission. The celebrated Champollion has sailed from Toulon for Alexandria, having been placed by the King of France at the head of a commission of six persons, and by the grand Duke of Tuscany at the head of a similar number of scientific and literary men, to investigate the antiquities of Egypt and Ethiopia. A year and a half will probably be expended in their researches: and as Mr. Champollion has promised to give occasional details of his transactions to a gentleman of Cambridge, we may expect to be enabled to announce some very gratifying discoveries. It is with great pleasure we learn that Dr. Young has been to Paris, and is completely reconciled and delighted with his great rival in hieroglyphic fame; this is as it should be, and henceforth their only contest will be, not for the priority of claim in the discovery of the Phonetic characters of the hieroglyphics, but who shall contribute most to the elucidation of these long hidden mysteries. *London Lit. Gaz.*

SACRED HISTORY.

The public is respectfully informed that a lecture will be delivered next Monday evening, Nov. 3, in the Vestry belonging to the Methodist Meeting House, Bromfield Lane, by Mr. Halworth, on his method of facilitating the acquisition and retention of History, particularly Sacred History, with *Chronology*.

The conductors and teachers of Sabbath and other schools, and Bible classes, are particularly requested to attend. In the course of the lecture, Mr. H. will present to each individual of his audience two small books, one containing an explanation of his method or system, and the other an application of the same to Sacred History. To commence at 7 o'clock. Admittance 25 cents. The Books are also to be sold by the author, at No. 13 Union-street.—Price 25 cents.

Recommendation.—"We, the Committee appointed at a meeting of the teachers Society in the city of New York, for aiding Mr. Hallworth in his endeavors to give publicity to his method or system of facilitating the acqusition and retention of History, respectfully beg leave to recommend him to public patronage; and to direct the attention of the Rev. Clergy, the Instructers of Youth, the Editors of newspapers, and all who are solicitous for the improvement of our citizens, to his instructions on the subject: confident that his method constitutes one of the greatest improvements in the means of accumulating historical knowledge which has come under our notice."

Signed by the Committee, and published by the Society in several N. Y. papers.

SUMMARY.

The chance of Electors of President and Vice President of the U. States will take place in this state on Monday next. The following is a list of the candidates proposed by the friends of the present admiuistration.

FOR ELECTORS AT LARGE.

His Honor THOMAS L. WINTHROP, of Boston.
Hon. SAMUEL LATHROP, of West-Springfield.

FOR THE DISTRICTS.

Suffolk District, Hon Jesse Putnam, of Boston —*Essex South District*, Hon. Stephen White, of Salem— *Essex North District*, Hon. Bailey Bartlett, of Haverhill—*Middlesex District*, Hon. Nathan Chandler, of Lexington—*Worcester South District*, Gen. Jonathan Davis, of Oxford—*Worcester North District*, Hon. Silas Holman, of Bolton—*Franklin District*, Col. Eliel Gilbert, of Greenfield—*Hampden District*, Hon. Joshua Frost, of Spingfield—*Berkshire District*, Samuel Jones, Esq. of Stockbridge—*Norfolk District*, Hon. Edward H. Robbins, of Milton—*Plymouth District*, Hon. Seth Sprague, of Duxbury—*Bristol District*, Hon. Oliver Starkweather, of Pawtucket—*Barnstable District*, Hon. Braddock Dimmick, of Falmouth.

Joseph Hopkinson has been appointed by the President of the U. S. Judge of the District court of Pennsylvania, in the place of Judge Peters, deceased.

Ohio Elections. The Ohio elections for Governor, and members of Congress have lately taken place. Very contradictory accounts of the results are received. Both parties claim the success. Authentic intelligence will soon be received, which will resolve all doubts.

Latest from Ohio. A person who arrived in Baltimore on Saturday last from Zanesville states that the majority of Governor Trimble, the administration candidate, is from eight to twelve thousand.

Suffolk Candidate for Congress. At a meeting of citizens friendly to the present national administration on the evening of the 15th ult. it was unanimously resolved to recommend the Hon. Benjamin Gorham, to the inhabitants of Suffolk District and County, for re-election to the office of Representative in Congress from this District.

Bristol Disirict. In this district the Hon. James L. Hodges is the only candidate.

Comet. The comet known by the name of Encke's comet, whose appearance about this time has been predicted by astronomers, was seen at Glasgow, Scotland, on the 4th of September, by means of a common telescope.

This Comet is now visible every clear evening, with the assistance of a common ship telescope—it rises about noon, souths a little after 8 and sets a little before 5 in the morning.

By late arrivals London papers of the 15th Sept. have been received. The following articles relating to England and Scotland are selected.

"Lord Melville has at last, after reiterated refusals to accept that office, succeeded the Duke of Clarence as the Head of the Navy—the Department, as formerly, to consist of a First Lord of the Admiralty and four other Lords. Lord Ellenboro' succeeds Lord Melville at the Board of Control. These arrangements are positive, announced in the Courier of the 14th of Sept. From the tenor of the London papers, however, some doubt yet remains as to the exact relation in which the Duke of Clarence stands with the Government.

Of the harvests of the United Kingdom, the London Courier says:—"Throughout England there is not a single paper that does not represent them, within its locality, as abundant, and above the average of years. In Scotland, they are even more propitious—and as to Ireland, exultation is expressed in every quarter at the surpassing nature of their produce."

Respecting the warlike relations of Russia, and Turkey, the London Courier of Sept. 12th holds the following language:

That His Imperial Majesty has not the destruction, or the dismemberment of the Turkish Empire, in contemplation, is a declaration which he has repeatedly made to our Government, and to the other Governments of Europe; but he demands indemnity for the expense of the war, and for the losses which his subjects have incurred—he insists on the strict execution of the Treaty of Ackerman, and that the navigation of the Black Sea shall no longer be liable to obstructions."

The same paper gives the following intelligence from Odessa.

"The Emperor Nicholas has at length made up his mind to avail himself of the proffered assistance of the Servians who are represented as only waiting his consent, and the entrance of a Russian corps on the territory, to rebel against the Porte. For this purpose, Gen. Geismar, who commanded in Lesser Wallachia, had received powerful reinforcements, and was about to transfer the seat of war into Servia. A large reserve was to replace his corps. 'The Emperor,' it is stated, 'had hitherto declined allowing the Servians to become parties to the war, because he felt convinced that the Divan would understand reason, and speedily repair the wrongs of which it had been guilty towards him, by accepting the propositions which had been made before the commencement of hostilities. The obstinacy of the Sultan, however, in persevering in his former system, had necessarily changed the views of the Russian Monarch with respect to the Servians, who were expected to prove most useful auxilaries to the present contest."

The London papers, of Sept. 13th, state that the Turkey mail arrived that morning, bringing intelligence to the 12th from Constantinople, and from Smyrna to the 6th. The Grand Vizer left Constantinople on the 11th, with nineteen thousand men of the new levies—ten thousand set off on the 6th. These soldiers are able bodied men, but without discipline—they are well armed, and enthusiastic. They are destined to relieve the regular soldiers at Adriannople, and other depots, that the latter may proceed to the advanced corps. It is also intended that detachments of those new levies shall be placed in proper portions along the ridge of the Balcan mountains, and to defend the several passes.

Latest from Europe. By an arrival at New York on the 29th ult. English papers to Sept. 24th have been received. We give the following from the Daily Advertiser.

"Accounts from Hermanstadt to Sept. 3, state that the Turks had surprised some redoubts in the camp before Choumla, Aug. 27. The report, which was supposed to be exaggerated, stated the loss of the Russians to amount to 3000 men killed, and 21 pieces of cannon. An article dated Berlin, Sept. 10, says that the idea now generally entertained is, that the Russians will not be able to reach Constantinople this year, even if they should succeed in taking Varna and all the fortresses on the Black Sea. There was a rumour of a treaty, offensive and defensive, between France and Russia, which the Liverpool Courier supposes to be entitled to some credit, from the supposed hatred of France towards Great Britain, and her desire to get a footing in the Morea. It is evident however, that there was no serious apprehension of any change in the relations of the great powers."

A Paris paper of the 12th Sept. speaking of the preparations for the expedition to Greece, says;—

"The preparations (it is said) are continued with an ardor which leads us to believe that our troops will make a long stay in the Morea or the East. The material of the expedition is tripple what the number of men already embarked, which is 15,000, would seem to require. The expedition has taken out workmen of all descriptions. Ships are wholly laden with boards for edifices, seeds of all sorts, cattle, instruments of agriculture. One would say that we were about to found a colony.

The Morning Chronicle, of Sept. 16, remarks upon the foregoing:

So then it would seem that the French intend to colonize the Morea, that in the general spoil of Turkey they may have their share. They would not have taken out ship-loads of cattle and seeds, except they had entertained the intention of settling in the country. These can only have reference to the future. Had they intended only to clear the Morea of the Turks, they would not have looked so far before them as to speculate upon the produce of crops not yet sown.

England, it has been said, is on the best terms with France, with respect to this expedition. Yet it is difficult to suppose that our Government, which affects to be so jealous of the Russians, would view with complacency a French settlement just at the doors of the Ionian Islands.

It is possible that much of the *material* which already is equal to the wants of 45,000 men, may have an ultimate destination nearer Constantinople. Should the Russians cross Mount Hæmus, they would feel probably not a little embarrassed by the hostility of a French army so well provided.

The Liverpool Courier of Sept. 24, says that a gigantic step is about to be taken in perfecting the steam engine, by which a saving of about three quarters of the fuel now required will be made. A patent was about to be secured for it, and several merchants of Liverpool were interested in the improvement. We have before heard, through a private channel, of this supposed improvement, of the success of which the inventor has entire confidence.

Mexico. A letter from Mexico, dated Aug. 28th gives very unpleasant accounts of the political state of that country. The Mexican Presidential election was to take place about that time The candidates were Gen. Guerrero, and Don Gomex Pedraza. The former is represented as a generous good hearted Chieftain, and friendly to strangers; but not very rigid in his principles, a pleasure loving man, fond of cock-fighting and gaming—and without a single requisite talent for President. He is supported by the hotheads, and men of his own stamp. On the other hand Pedraza is considered a man of talent and firmness, not to be allured by pleasure, or shaken by bribes,—not friendly to strangers, but disposed to suffer their residence, knowing that they improve the country. The writer of the letter speaking of Pedraza, says:—

"A man of his firm character is calculated to make himself dreaded by that class of people who form the mass of Guerrero's party. This class who are averse to order naturally, and now foiled in their hope of getting one from their own ranks into the Presidential chair, are brought to a state of desperation, and have given cause for apprehension, that if Pedraza is elected, they will strain every nerve for a revolution. Indeed they have asserted as much as this in the public prints, by saying, "awake, Mexicans! if Pedraza is President, you have either to wear a most servile yoke, or raise another revolution!!" This is the present state of the public mind. Next Monday will decide the important question of '*Quien etra Presidente*,' Guerrero, or Pedraza?"

In the closing part of the letter dated Sept. 6th the writer states that the election has taken place, and that great excitement exists among Guerrero's party on account of the great success of Pedraza, who, in the returns from ten states had seven in his favor. A civil war was feared.

The N. Y. Journal of Commerce of Oct. 25th which furnishes the letter of which we have here given a brief abstract, adds the following postscript to the account.

"Our fears are too soon realised. A CIVIL WAR has broken out in Mexico, and the republic is in a state of terrible anarchy and confusion! This we learn by papers just received by the Independence, arrived from Vera Cruz.—The Independence sailed from Vera Cruz on the 12th ult, and brought up papers to the latest date. The election returns had been received from 12 states, only three of which gave a majority for Guerrero. There was no longer any doubt of the issue of the election—Pedraza is chosen President. The remonstrance of Vera Cruz has been ineffectual, Gen. Santa Ana has accordingly raised a rebellion against the government, and the Guerrero party in Vera Cruz have taken up arms. A body of troops has been marched under the command of Santa Ana, to Perose. On the day when the Independence sailed, advices were received from that place informing that he taken possession of the castle.—Such is the worth of Mexican patriotism!

Later accounts state, that the insurrection in favor of Guerrero, will probably be quelled without much civil commotion.

Ordained over the Congregational Church and Society in Barrington, N. H. Oct. 22d, the Rev. CEPHAS H. KENT. Introductory Prayer by Rev. Mr. Webster; Sermon by Rev. Mr. French of Northampton; Consecrating Prayer by Rev. Mr. Prentiss of Northwood; Charge by Rev. Mr. Chandler of Elliot, Me.; Right-hand of Fellowship by Rev. Mr. Badger of Andover, Mass.; Address to the People by Rev. Mr. Willey of Rochester. Concluding Prayer by Rev. Mr. Putnam of Portsmouth.

Errata in the communication of Norfolk, last week,—13th line from top for "votes" read *notes*—15th line for "managements" read *management*.

MARRIAGES.

In this city, Mr. John Lamson, of Eastport, Me. to Miss Mary Ann Ford; Mr. Nathaniel Thorndike, of Charlestown, to Miss Sarah Lemon, of this city; by Rev. Mr. Palfrey, Thomas Eastman, Esq. of Palermo, (Me.) to Miss Susan Frothingham, daughter of the late Nath'l. F. of this city.

In Cambridgeport, on Thursday evening, Mr. Enos Woodberry to Miss Catherine B. Shed.

In Brookline, by Rev. Dr. Pierce, Mr. Charles Heath of this city, to Miss Caroline Penniman, of Brookline.

In Chelsea, Mr. David Taylor, of Lynn, to Miss Abigail Bucknam, formerly of Charlestown.

In Dedham, by Rev. Mr. Lamson, Mr. B. F. Keyes, to Miss Catharine, daughter of the late E. Wight, Esq.

In Watertown, Mr. Francis Bush, of Lowell, to Miss Jane, daughter of Capt. Daniel Bond.

In Quincy, by Rev Mr. Whitney, Mr. John L. Southe to Miss Marsala Spear.

In Hingham, on Tuesday evening, by Rev. Mr. Brooks, Mr. Oliver Cushing to Miss Elizabeth Leslie, daughter of Mr. Joseph Hammond,

In Reading, Mr. Simeon Pierce to Miss Hannah, daughter of Mr. Charles Lewis.

In Portland, Capt, Daniel Lowell to Miss Lucy Marston, both of P.

DEATHS.

In this city, Mrs. Hannah Neef, aged 50. Mrs. Mary Farnsworth, wife of Dr. Amos Farnsworth, aged 37. Mr. Albert Shaw, 27. Mr. Matthew Flynn, 55.

On the 24th ult, John Robinson Bradford, youngest son of Alden Bradford, Esq. aged 15 years. He was a member of the Freshmen Class in Harvard College, and was lately a distinguished member of the Latin School. He was amiable, active, and intelligent, and his premature death has disappointed the most flattering hopes of his future usefulness.

In Charlestown, on Tuesday, Mr. Ebenezer Baker, aged 55.

In Beverly, Mrs. Dorothy Lovett, wife of Capt. Josiah L. 2d, aged 40.

In Salem, Mr. John Chandler, aged 54.

In Taunton, Mr. Mordecai Lincoln, aged 46; Mr. James Burt, 2d, aged 39.

In Newburyport, John Pettingel, Esq. an opulent merchant, aged 83.

In Westford, on Friday last, Jesse Minott, Esq. 69.

In Portsmouth, Mr. Theodore Bartlett, aged 21.—Mrs. Ann, wife of Mr. Wm. Clugston, aged 34.

In Portland, Ralph, son of Mr. Daniel Whitney, aged 10 years.

SCOUGAL'S SERMONS.

"The life of God in the Soul of Man" with nine Sermons by Scougal.

THIS work is now Stereotyping in this city. The copy, a London edition, of 1818 is found destitute of a few leaves in one of the Sermons; any person possessing a complete Copy of this Edition, who will either lend, or sell it for twice its cost, will oblige by sending it to this office, or to Lyman Thurston & Co. Stereotype Foundry. A Large Edition being about to appear, it is desirable to have all the Sermons of this most pious man. Sept. 27.

DABNEY'S ANNOTATIONS,—No. 3.

JUST published at this Office, at 166 Washington-street, *Annotations on the New Testament*, No. 3; compiled from the most approved critical authorities and designed for popular use. By J. P. Dabney. This number contains 56 pages, and sold at a retail price of 20 cents. Issued on the 25th of every month. Nov. 1.

CHAPLAIN AND INSTRUCTOR.

THE Directors of the House of Industry, South Boston, wish to engage a person to officiate in the Chapel on the Sabbath, to visit and converse with the sick, as circumstances may render expedient, and also to take charge of and instruct the elder children during the day. It is expected he will reside at the institution, and employ most of his time in the interesting duties of his office. Those who wish the situation and are influenced by feelings of usefulness as well as by a desire of pecuniary remuneration may make written application addressed to the Directors, at the office, Faneuil Hall, and should they wish an interview with the Directors, may obtain further information from the Clerk of the Board, at said office.
Oct. 11. 4t.

CHRISTIAN TEACHER'S MANUAL.

JUST published by BOWLES & DEARBORN, 50 Washington-street,—*The Christian Teacher's Manual*; designed for families and Sunday Schools. Vol. I. No. 6.

CONTENTS.

Lessons on the Mind— Attention; Jewish Festivals; On Spoken and Written Language; The Locust; Communion Day; The Rainy Afternoon; Secret Worship; Morning Hymn; Evening Hymn. 3t Sept. 27.

SECOND EDITION

OF Rev. Dr. LOWELL'S *Discourse*, (on the Trinitarian Controversy) delivered at the Ordination of Mr. Daniel M. Stearns, as pastor of the Church and Society in Dennis.—Just published by N. S. SIMPKINS, & Co. 79 Court-st. corner of Brattle-st. Boston.

☞ Price 12 1-2 cents. Oct. 18.

JOTHAM ANDERSON.

JUST published, at this Office, and for sale by the Booksellers generally, "The RECOLLECTIONS OF JOTHAM ANDERSON, *Second Edition*, with other pieces of a similar character."

The following is the Author's Advertisement to the Second Edition.

ADVERTISEMENT.

The *Recollections* were originally printed in the CHRISTIAN REGISTER, and were re-published in a volume about four years ago. To the present edition have been added four chapters, which must be considered as closing the work, though they still leave it incomplete. The other articles were also first printed in the same paper, excepting one, which appeared in the CHRISTIAN VISITANT. The 'Extracts from a Journal' represent strictly and literally what took place. Of the other pieces, some are founded in fact, and some are the offspring of imagination. But the object of all has been to do good, and it is hoped that they have not altogether failed in it. HENRY WARE, JR.
May 1828.

ATHENEUM NEW SERIES.

JUST published by John Cotton, 184 Washington-st. "The first number of the Third Series of the Atheneum, or Spirit of the English Magazines."

CONTENTS.

An Octogenarian's Reminiscences of London; A Midsummer-Day's Dream; The Music of the Spheres; Elegiac Stanzas; Friar Bacon's Key; Stanzas; To "Beauty;" Moral of a Rose-Leaf; Characters of Contemporary Foreign Authors and Statesman, No. I. —Le Vicomte de Chateaubriand; Peer of France, and Member of the France Academy; Mrs. G. G. Richardson's Poems; Essays on Physiology, on the Laws of Organic Life; Essay I.—Division of Natural Bodies, and General Laws of Organic Life; Picture Dabbling; Latest London Fashions.

SCIENTIFIC MISCELLANY.

Progress of Discovery; Gurney's Steam Coach; Salt as a Manure; Mushrooms, poisonous and innocent; An Astronomer's Dream; Blight in Fruit Trees; Utility of Storms; Discoveries in the Atlantic Regions; The Comet of 1832.

VARIETIES.

Canine Smugglers; Le Kain; Bad Management; Dr. Channing's Remarks on Napoleon; Sir W. Jones and Mr. Day; Marshal Saxe; Wilson; Palm Wine; Education in France; Tales of a Grandfather; Shooting Stars; Mademoiselle Burgoin; Princes; Duelling; Singular Superstitions of the Swiss; Indian History; Eloquence. Oct. 18.

NEW BOOK.

MUNROE & FRANCIS, No. 128 Washington-street have just published, a neat pocket volume entitled—

PRIVATE HOURS; by the author of "Evening Hours."

This is a little manual of devotion for every day in the week, and eminently suited for the closet and chamber. 3t Sept. 20.

TRACT NO. 21—FIRST SERIES.

THIS day published at the Depository, No. 50 Washington-street. Tract No. 21—1st series of the American Unitarian Association, being "A Dialogue on some of the Causes of Infidelity." Oct. 18.

NOTICE.

THE Second Volume of Kenrick's Exposition of the Four Gospels is ready for delivsry at the Books tore of MUNROE & FRANCIS. Sept. 27.

MILLARD'S TRUE MESSIAH.

JUST received, and for sale at this Office, a fresh supply of the popular tract by Elder Millard, entled "The True Messiah Exalted." *Seventy five cents a dozen.* Oct. 18.

THIRD ANNUAL REPORT. A. U. A.

JUST published at the Depository, No. 50 Washington-street, the "Third Annual Report to the American Unitarian Association, presented May 27, 8128," with an appendix. pp. 72. Sept. 20.

THE BEATITUDES.

JUST published by BOWLES & DEARBOR, THE BEATITUDES.

The Book entitled "The Beatitudes" is designed to convey religious instruction to children, by stories, and familiar illustrations of some of the doctrines and precepts of our Saviour. If a single child should acquire from its perusal, a better knowledge of the principles of our religion, or imbibe a purer affection, and deeper reverence for its Divine Auther, the mother, who wrote it, will have her reward. Oct. 25.

NEW INTELLIGENCE OFFICE.

THOMPSON BAXTER informs his friends and the public that in addition to his Commission Business, he has opened an Intelligence Office, at No. 190, Washington-street, directly opposite the Marlboro' Hotel, and intends that it shall be so kept as to merit patronage. All Domestics, and Regular Nurses who are in want of employment and can obtain recommendation from their last places, will please call at the above Office and have their names registered. Also those who have Houses and Stores to Let and wish to have them recorded will please call as above.
Oct. 4. 3tis.

NEW COMMISSION STORE.

THOMPSON BAXTER would inform his friends, and the public in general, that he has opened a COMMISSION STORE, at No. 190, Washington-street directly opposite the *Malboro' Hotel*, for the sale of Boots, Shoes and Domestic Goods, at wholesale and retail, and for cash only.

☞ Cash advanced on consignments, which are solicited. Aug. 30.

SHEET ISINGLASS, MICA, OR TALC.

CONSTANTLY for sale at Store No. 89, Cambridge, corner of Blossom-street, opposite Crombie & Mansur's Tavern, a complete assortment of the above article, of all qualities and sizes, suitable for Compass Cards, Lanterns, Stove Faces, &c. which will be sold very low. This article is far preferable, on many accounts, to horn, or any thing of the kind ever offered for sale in the United States. Its resistance to fire, being cheaper, and better calculated for Lanterns, Compass Cards, Stove Faces, &c. renders it one of the most useful articles for those engaged in the Lantern and Mathematical Instrument making business. A fresh supply of the above article just received.
Boston, June 28. ep. 6m

SUPERIOR PRINTING INK.

MOSES WHITING has constantly for sale at the Counting Room of the Boston Ink Manufactory, No 36, Washington street Boston, BOOK and NEWS INK manufactured by G. Clark,—warranted and on liberal terms.

I have been using Ink for nine months past on the power presses from the above factory and believe it superior to any in the United States.
Boston July 24th, 1828. JAMES HERROD.

Boston, August 23, 1828.

For some time past we have used in both our job and Newspaper offices printing ink from the above factory, and with cheerfulness and in the utmost confidence remormend it for general use.
TRUE & GREENE.

This paper is worked on Ink from the above factory.
Sept. 6. eop2m

THE Subscription price (two dollars a volume) will be given, at this office for the *First* vol. of the Second Series of the Christian Disciple.
Aug. 30. 3t.

POETRY.

THE MESSAGE TO THE DEAD.

BY MRS. HEMANS.

"Messages from the Living to the Dead are not uncommon in the Highlands. The Gaels have such a ceaseless consciousness of Immortality, that their departed friends are considered as merely absent for a time; and permitted to relieve the hours of separation by occasional intercourse with the objects of their earliest affection."—[*See the Notes to Mrs. Brunton's 'Discipline.'*]

Thou'rt passing hence, my brother?
Oh! my earliest friend, farewell!
Thou'rt leaving me without thy voice,
In a lonely home to dwell;
And from the hills, and from the hearth,
And from the household tree,
With these departs the lingering mirth,
The brightness goes with thee.

But thou, my friend, my brother!
Thou'rt speeding to the shore
Where the dirge-like tone of parting words,
Shall smite the soul no more!
And thou wilt see our holy dead,
The lost on earth and main;
Into the sheaf of kindred hearts
Thou wilt be bound again!

Tell thou our friend of boyhood,
That yet his name is heard
On the blue mountains, whence his youth
Pass'd like a swift bright bird;
The light of his exulting brow,
The vision of his glee,
Are on me still—oh! still I trust
That smile again to see.

And tell our fair young sister,
The rose cut down in spring,
That yet my gushing soul is fill'd
With lays she loved to sing;
Her soft deep eyes look through my dreams,
Tender and sadly sweet;
Tell her my heart within me burns
Once more that gaze to meet!

And tell our white hair'd father,
That in the paths he trod,
The child he loved, the last on earth,
Yet walks, and worships God;
Say, that his last fond blessing yet
Rests on my soul like dew,
And by its hallowing might I trust
Once more his face to view.

And tell our gentle mother,
That o'er her grave I pour
The sorrows of my spirit forth,
As on her breast of yore!
Happy thou art, that soon, how soon!
Our good and bright will see:
Oh! brother, brother! may I dwell,
Ere long with them and thee!

MISCELLANY.

LAST HOURS OF DR. HOLLEY.

The following is from the Appendix to the Discourse recently published, on the Genius and Character of the Rev. Dr. Holley. It is an account of the illness, and death of this distinguished man, and of the distressing circumstances under which it occurred. For the information of those who are ignorant of the circumstance, it should be stated that the events here described occurred on a passage from New-Orleans to New-York, for which place Dr. Holley with his lady and a young son, had embarked. The account will be read with increased interest when it is recollected that the writer was the lady of of the deceased.

Having dined, the passengers were on deck, inhaling, as they thought, the health-giving breeze, and disposed in groups according to their elective affinities, attracted by conversation or song; and one was striking the lively guitar. As if to increase by contrast the horrors of the scenes which were soon to follow, all was peace and joy and delightful presentiment. Those who preferred the loftier themes of philosophy, of whom was our gifted friend, gave the bright moments to moral sentiment, to poetical imaginings, or to metaphysical abstractions. That noble mind, like the fabulous bird, which, about to expire, breathes its richest notes, beamed in brightness then. It was the last illumination of that brilliant intellect.

The sun sunk beneath the wave. The wind stiffened. There was a solemn darkness and a sudden swell of the sea, which seemed portentous. The ship rolled and tossed; the elements grew angry; the storm began. All was dismay. Every individual silently crept to the nearest couch. The writer, impelled by a dreadful sickness, dropped upon a settee on the deck, a quiet witness of the tremenduous scene. Every man was at his post. Every voice was hushed, save that of the captain, whose hoarse tones mingling with the blast, gave the word of command to the fearless, faithful mariners. The tempest howled, the lightning flashed in such a blaze of brightness, as for the instant, gave to every object, with magnified dimensions, the distinctness of day. The giddy masts, the bursting sails, the shrowds and yards rapidly and successively manned by the hardy and the brave, alternately rising in the air and dipping in the surge, presented to the eye of the silent, suffering spectator, a reality that needed no effect from the coloring of fancy. At intervals might be heard the groans of the dying; for at twelve this night a sick passenger expired, adding an awful and religious solemnity to a moment of terrific grandeur. All these circumstances formed a scene of dismay which required not the force of contrast to deepen it. And though the skilful sailor, in a good ship, on the broad sea, fears no danger, to the inexperienced landsman there was enough of the natural and moral sublime. To the timid there was an effect which no imagination could heighten; to the female heart a touching power which no language could portray. Those 'midnight hours at sea,' those hours of watchfulness, of silent submission, of danger, and of death, were fraught with a horror at which memory shudders. They inspired a sentiment too profound for utterance. The penetrated soul could but look up to that Being, who alone can hush the mighty storm and bid the waves be still.

But terrible as was this scene, it was but a prelude to the disasters which were to follow. Whilst gazing upon this conflict of nature, and deprecating its fatal issue, no thought occurred of other danger. But amidst the war of elements without, the silent and insidious agents of death were effecting, with less erring aim, the work of destruction within. The morning light brought to view, not only the raging surge, but the equally raging fever. Headaches, and other forms of indisposition prevailed. The deceased passenger, with as much order and decency as the motion of the ship would admit of, the last sad rites performed, was committed to his ocean grave. The prayers, though short, were solemn and heartfelt. To those whose strength and spirits were prostrated, and especially to the occupant of the settee, who had to resign it for the last office to the dead, and then resume it again, there being no other, this ceremony seemed no very auspicious omen. But with that blunted sensibility, which irresistible calamities never fail to produce, they bore patiently the increasing evils, and calmly awaited their fate.

The subject of this memoir, having slept, or rather watched, below, came, with difficulty, upon deck, clinging by all the objects in his way, his temples throbbing, and complaining of excessive lassitude, nausea, and headache. He inquired of one and another if it was usual for sea-sickness—he had not before experienced that evil—to be attended with such violent symptoms. Assured that it often happened, and that there was no cause of alarm, he quietly resigned himself to the influence of a disease, which, had it been suspected, might possibly, at this stage, of it, have been arrested.

Three days and nights the storm without, and disease within, continued their force unspent. One and another of the crew fell victims, while others sunk and rose again. Such medicines were administered as are employed in common cases, and as were compatible with the situation of the sufferers; a situation but little adapted to the comforts and necessities of the sick. Rest and quietness were out of the question. A still, dark room, a bed of suitable dimensions, with constant, and careful attendants—any one circumstance included in the word *home*, had been more than luxury. Let those who would learn the full meaning of that dearest of all names, experience a distressing, paralyzing illness at sea, and they will know its full import. Hitherto no one had expressed a fear of a dangerous disease on board, so little do we feel and understand impending evil. It now became calm, and there was time and opportunity to attend to the suffering and helpless. The danger of Dr. Holley's situation became too apparent. His eyes were half closed, his mind wandering. The same medicines were repeated, the doses doubled, and all other means of relief applied, which the kind hearted, though unskilled, in their goodness could command. The disease which in its early stages might perhaps have been checked, had now acquired force and strength, and soon triumphed over one of the finest of constitutions, as well as most brilliant of intellects. The fifth of the disease and the thirty-first of the month, was the fatal day.

The sun rose in all the brightness and intense heat of a tropical region. It was a dead calm. Not a breath of air skimmed the surface of the sea, or fanned the burning brow of the sufferer. The writer of this article, who still lay in silent anguish a speechless spectator of the scene, expected, while conscious of anything but distress, to be the next victim, and who, losing at times even all sense of suffering in the womanish feeling occasioned by the circumstance of there not being a female hand to perform the last sad offices of humanity, has a confused recollection of horror, of the solemn looks of the psssengers pacing to and fro upon the deck, of a death-like stillness, broken by groans, and half uttered sentences, and of a little soft voice trying to soothe the last moments, and to interpret the last accents of his dying parent. All this she heard, without sense enough to request to be carried to the spot, or to realize that it meant death. When the groans and spasms had ceased, it seemed to be only a release from pain, a temporary sleep. When all was hushed, and the report of pistols, and the fumes of burning tar announced the fatal issue, trusting in that Divine Being, into whose presence she expected soon to be ushered, believing, as far as reflection had exercise, that the separation was but for a little space, she heard, with the firmness of despair, and with silent awe, the parting waters receive the scarce breathless form of him who had been her pride and boast, as he had been the admiration of all to whom he was known—his winding sheet a cloak, his grave the wide ocean, his monument the everlasting Tortugas—all this she heard and lives.

Days of protracted suffering passed heavily on. During the long nights of sleepless anguish, the only wakeful eye being his at the neighboring helm, that same little voice was often heard amidst the solemn stillness, like some soft spirit of the air chanting a requiem to the dead.*

That the author lives to tell the story, is matter, perhaps, of greater surprise to herself than to others; for who could know the extent of her sufferings and her danger? It need not, if it could be told, how returning strength and increased sensibility brought also that mental anguish which attends a clearer sense of calamity, of the blow which prostrated, which crushed every hope of life, but did not quite destroy.

* The child had a habit of singing to himself, and being feverish and wakeful, his voice might be heard for hours in the night, as he lay in his birth. As it was the only sound, the attentive and now sensitive passengers, roused by it from their slumbers in the cabin below, would come to him and feel his pulse to discover if it proceeded from delirium.

From the English Annual Reg.

GEORGE CANNING.

Mr. Canning's education was superintended by his uncle, a merchant in London, principally engaged in the wine trade; but its expenses were sufficiently provided by a small estate in Ireland, which, though inadequate as a provision for life, was amply sufficient as a fund for education. His rudimental instruction Mr. Canning acquired at Hyde-abbey school, near Winchester, under the care of the Rev. Charles Richards. Even then his early compositions were distinguished by an extraordinary vigour of mind. At a public exhibition he recited a prize poem on West's picture of the Resurrection of Lazarus—the altar piece of Winchester Cathedral. At another exhibition he displayed a promise of those powers, which were destined hereafter to command the admiration of the world. Previous to a vacation, a selection from the Orestes of Euripides was enacted, when young Canning surpassed all his associates by the judgment, sensibility and elegance, with which he pourtrayed the madness of the conscience-stricken matricide. On another occasion he gave a spontaneous evidence of his extraordinary tenaciousness of memory, in reciting, by way of exercise, the whole of the English poems of Gray. Through life Mr. Canning cherished the greatest respect for his early preceptor Mr. Richards; to whom he frequently evinced his grateful remembrance, particularly by transmitting his printed speeches to Hyde-abbey.

Having risen to the first class in this establishment, he was removed to Eton, and was instantly noticed as a boy of surprising genius and attainments. Ambitious of literary distinction, he had the address to infuse the same spirit into some of his compeers. The result was very extraordinary; being no less than an imitation of Addison and the constellation of wits who at the beginning of the century produced the "Spectator." Mr. Canning had but just turned fifteen when he laid the plan of a periodical paper, called "The Microcosm." It was published in weekly numbers, from November 6th, 1786, to July 30th, 1787; and was conducted by an association of four boys, who contributed to it under the signatures of A, B, C, and D. The papers signed A, were furnished by Mr. John Smith, the late paymaster of the navy; those signed B., were written by Mr. Canning; C. was the signature of Mr. Robert Smith, late member for Lincoln; and D. of Mr. John Hookham, Frere, the late ambassador of Madrid. Lord H. Spencer (second son of the Duke of Marlborough,) Mr. Joseph Mellish, Mr. Benjamin Way, Mr. Capel Lofft, and Mr. Littlehalls, were also contributors.—The contributions of Mr. Canning were eleven in number. One was a poem, and, considering his age, a very wonderful one, on "The Slavery of Greece;" and the rest were principally of a humorous cast; and among them a burlesque piece of criticism on the childish ballad of "the Queen of Hearts," possesses uncommon merit. Of this clever publication Mr. Canning was also the editor, and as such disposed of the copyright to the publisher.

* * *

Mr. Canning in October, 1787, was matriculated at Oxford, as a student of Christ church; where he found himself in the midst of his Westminster antagonists; but without exciting any other sentiment than admiration of his talents, and esteem for his virtues. Here also, as in former instances, the ripeness of his genius quickly appeared, and drew upon him the notice of the university. While yet, in the language of the schools, a freshman, and not out of his teens, he had the boldness to stand as a competitor for the chancellor's first prize, and succeeded. This was a Latin poem, on the following subject, "Iter ad Meccam Religionis causa Susceptum;" and the purity and spirit of the composition gained great applause. **

Mr. Canning entered parliament in 1793. His maiden effort was made on the 31st of January, 1794, in the debate which took place, in the Committee of Supply, on the Sardinian Treaty, by which an annual subsidy of 200,000*l.* was stipulated to be paid by Great Britain, during the continuance of the war, and the restoration of the territories lately wrested from him by France, was promised to the King of Sardinia. This speech was received with much attention and applause, but did not excite that high admiration which his subsequent parliamentary efforts elicited.

In 1796, Mr. Canning accepted of Mr. Pitt, the post of under Secretary of State; and at the general election in that year, he was returned for the Treasury borough of Wendover. At the same period he was appointed Receiver-general of the Alienation-office.

In the autumn of 1797, Mr. Canning, in conjunction with Mr. Jenkinson, (the present earl of Liverpool,) Mr. George Ellis, (the present lord Seaford,) Mr. Frere, and other of his friends, projected "The Anti-Jackobin, or Weekly Examiner;" the object of which was, by the two-fold operation of argument and ridicule, to attack the numerous journals, which in that perilous time were advocating the cause of equality and republicanism. The prospectus of this work was written by Mr. Canning. Mr. William Gifford having been appointed the editor, the first number appeared on the 20th of November, 1797; and the publication was regularly continued until the 9th of July, 1798.

Mr. Canning was in March, 1799, appointed one of the commissioners for managing the affairs of India.

On the 8th of July, 1800, he increased his fortune and interest by a marriage with Joanna, the youngest daughter of General John Scott, of Balcomie. The fortune of the lady exceeded one hundred thousand pounds.

Early in the year 1810, the administration, which had so long defied the efforts of an able and indefatigable party, was suddenly dissolved. Mr. Canning of course resigned his official situations. In May, 1804, Mr. Pitt returned to power, and Mr. Canning received the place of Treasurer of the Navy, vacated by Mr. Tierney.

* * *

In October, 1814, Mr. Canning was appointed Ambassador Extraordinary and Plenipotentiary to the Prince Regent of Portugal. He accordingly repaired to Lisbon, where he resided until the downfall of Bonaparte at Waterloo. After that event Mr. Canning resigned his situation, and went to the South of France, for the health of some of his family, which, was, in fact, the real motive for his going abroad at all. There he remained until the middle of the summer of 1816, when he returned to England, and, on the death of the Earl of Buckinghamshire, he was appointed President of the Board of Control.

On the recall of the marquis of Hastings, Mr. Canning was nominated Governor general of India. He accordingly made all his arrangements for leaving the country, and went down to Liverpool, to take leave of his friends and constituents in that town. While Mr. Canning was on this valedictory visit, the Marquis of Londonderry put an end to his own existence on the 12th of August, 1822.

On the 16th of September, 1822, Mr. Canning was appointed Secretary of State for Foreign Affairs. He died at Chiswick, (the same house in which Mr. Fox had breathed his last,) on the morning of the 8th of August, 1827; after having been Prime Minister for the space of four months.

BEES.

The following account of a new method of taking the honey of bees, without the cruel and wasteful process of killing them, is copied by the New-England Farmer, from a London paper. The time most suitable for this process is not mentioned. We presume it is so early in the season as to leave them time to prepare a sufficient stock of food for winter.

The cruel system of smothering bees may now be dispensed with by a plan recently adopted with complete success: it is called "driving," and is easily accomplished: thus—At dusk, place a metal pot where the old hive stands; have a new hive prepared, with cross sticks, and cream and sugar smeared inside; invert the old hive into the pot, quickly place the new one over it; tie a cloth round the meeting of both hives, so as to prevent any of the bees escaping; then keep striking the bottom of the metal pot, with an iron instrument, and in less than ten minutes all the bees will be driven by the sound from the old to the new hive; then untie the cloth, and lift the new hive to the place where the old one stood, at the same time quickly covering the honey hive with a white cloth to prevent any of the bees returning to it. In the morning lift a corner of the cloth so as to make a small aperture to let out any of the bees that should remain, and by striking the pot as before, they will instantly depart, and join their companions in the new settlement. It may be necessary to feed the bees for a few days with sugar, and they will proceed to work immediately after. *London paper.*

TRACTS OF THE A. U. A.

THE following TRACTS, published by the American Unitarian Association, are for sale at this office, at the Depository, No. 50, Washington-street, and by the Agents generally, at the prices annexed.

No.	FIRST SERIES. 12mo.	Price.
1.	The Faith once delivered to the Saints.	4 cts.
2.	One Hundred Scriptural Arguments for the Unitarian Faith,	2
3.	On Human Depravity. By Rev. EDMUND Q. SEWALL.	5
4.	Omniscience the Attribute of the Father only. By Rev. JOSEPH HUTTON.	5
5.	On Religious Phraseology.	5
6.	A Letter on the Principles of the Missionary Enterprise.	5
7.	The Unitarian's Answer. By Rev. ORVILLE DEWEY.	6
8.	A Discourse on the Evidences of Revealed Religion. By W. E. CHANNING, D. D.	5
9.	Causes of the Progress of Liberal Christianity in New-England.	3
10.	Remarks on a Popular Error respecting the Lord's Supper. By Rev. F. W. P. GREENWOOD.	2
11.	Unitarianism Vindicated against the charge of not going far enough.	4
12.	A Dialogue on Providence, Faith, and Prayer.	4
13.	A Discourse on Being Born Again. By Mrs. BARBAULD.	3
14.	On Experimental Religion.	4
15.	The Doctrine of Pronouns, applied to Christ's Testimony of Himself. By Rev. NOAH WORCESTER, D. D.	5
16.	On Some Corruptions of Scripture.	5
17.	On Tests of True Religion.	4
18.	On the Evidence necessary to establish the Doctrine of the Trinity. By Rev. S. C. THACHER.	3
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Boston, June 28. ep. 6m

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No. LXI.

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Yu-Kiao-Li, ou les Deux Cousines; Roman Chinois, traduit, par M. Abel Remusat.

Quarterly List of New Publications. Index.

Oct. 11. 3t

LIBERAL PREACHER—*for October.*

JUST published by *Bowles & Dearborn*, 50, Washington st. the LIBERAL PREACHER, No. 4. Vol. 2. for October. Containing a Sermon on the "*Sufficiency of the Gospel to Meet the Wants of Man*," from John iv. 13, 14. by Rev. Francis Parkman. Oct. 4.

DR. FLINT'S DISCOURSE.

THE Sermon of Rev. Dr. Flint, occasioned by *this* death of the late Rev. Dr. Abbot, of Beverly, is just published and may be obtained at this office.

July 19.

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Sept. 6. eop2m

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Oct. 11.

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